

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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A TRUER FAITH GIVES STRONGER ACTION.

Faith is the spring of action. Take away
A nation's faith in what it can and ought—
Then creeping slow decay
Unnerves its arm, freezes its inmost thought.
We all are saved by hope:
Hope teaches man his worth,
Opens new portals, gives him force and scope,
And, when it shows new heavens, creates
a glad new earth.

What gave this nation power
To rise and onward go,
In that terrific hour,
When the whole country reeled from slavery's
blow?
No puny logic, reasoning from sense,
Guided our footsteps through that starless
night;
But some Diviner influence
Helped us to work by faith and not by sight.

Praise to the men who, eighty years ago,
Struck, on the field of thought, their honest
blow
For Reason, Conscience, Freedom, Love;
Teaching to look, not downward, but above;
Teaching religion is not form or creed,
But faith grown into deed;

Who looked to God in trusting love, not
fear,
Who found their heaven and hell around
them here;
Serving God best whene'er we help another,
And saving our own soul by saving every
brother.

Their simple honest word has entered in,
Unchallenged, past all creeds;
And now their thought,
Which fifty years ago seemed rankest sin,
Is freely welcomed and around us taught.

Then let us take this lesson to our heart—
The coming days, the growing nations need
A deeper firmer faith, an ever-broadening
creed,

Let each one do his part
As they did theirs—and so the year shall
move
To the broad, rhythmic tones of blending
Truth and Love.

—*James Freeman Clarke.*

THE APPEAL OF THE CHURCH.*

"Ho, every one that thirsteth, come ye to the waters, and he
that hath no money; come ye, buy, and eat; yea, come, buy
wine and milk without money and without price."—ISAIAH
lv. 1.

Wherever Christian people dwell, the appeal
of the church to human nature is made
strongly and persistently. O stranger in a
strange land on the Sabbath day, it is for you
that the mellow bells, near or far, are ringing.
Flowing westward with the sun, that tide of
resonant music floods every Christian land,
an unwearied expression of God's summons
to the house of prayer. Follow up the in-
viting sound, stranger, and you come upon
something that has a still more significant
appeal. There, beyond the hills, or across
the village green, or on the city corner, you
see the slender spire or imposing tower of
the church building. Instinctively you
know that those heaven-seeking symbols
are calling unto you. Those open doors be-
low have been swung back for you. Among
the people that are passing in, there are some
that will give you a welcome. Among those
people will be found wisdom and pity and
justice.

*An address delivered at St. John's Protestant Episcopal
Church, Philadelphia, on the occasion of its Centennial
Celebration, at the request of the rector, Rev. George C.
Richmond.

The people that are gathering in the church yonder have their faults. They may be thinking very much about themselves, but on the whole you will find there friendly souls, and in their company you may obtain friendship, counsel, comfort, guidance, and hope. So let all men give heed to the call of the church, the call so vividly uttered and so grandly supported. The church,—what is it but the body of them that have together answered the high appeals of the noblest hearts of the olden time, such appeals, for instance, as this: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” That appeal still goes out from the heart of the church to every lonely and troubled soul. Come in and find rest. Come and gain the meek and lowly spirit. Come and take upon yourself the yoke of the common life, the burden that is so much easier than that of the selfish heart.

It is a most friendly call, this summons of the church; for it is always a call to the individual. That church bell yonder, set up you know not when, rung by you know not what unseen hands, throws out a summons to you, particularly to you, to go yonder and see what God has to say to you. You enter the open door and place yourself among the unknown congregation. Do not think your presence there a matter of little consequence. It counts with God. He has watched your halting steps as you turned finally and went to the house of your Father. You have sought him and it is he that bids you welcome. There in your Father's house you and your God are one again.

Some may think that the minister is not an unprejudiced witness to the importance of the appeal of the church. His personal interests are indeed very closely involved. The church provides his life-work and pays his salary. The ringing bell and the open door mean to the minister the ripe hour of duty. Very true; but what a glorious, what a divine task it is for the true minister! It is a joy beyond compare to lead the worship of a congregation of the children of God. I can conceive of nothing more conducive to happiness than the minister's wonderful opportunity to preach upon serious themes to a throng of people who give heed to what he says. But these are not selfish delights, and the minister's opinion about the church does not need to be discounted. Nevertheless, set his opinion aside for the moment, if you will, and consider the subject from the layman's point of view.

I have seen on the faces of men and women, as they were entering the churches of God in answer to this summons of the bells and the high arching doors and the sacred day, a light that is not of earth alone, a peace, an inspiration, a sense of joy in having come again into their Father's house, that meant very much to me and showed that all those persons as well as the minister had heard an inspiring and overpowering challenge from the bells and spires of Christendom. They had felt something in that summons that touched their very lives, something that suggested the eternal things of God. They had heard the call of the past, the demand of the present, and the revelation of the future. They had heard the promise of the good life and they had answered gladly.

You have answered the call of the bells, you are seated in the house of prayer; but the appeal of the church moves on to ever deeper things. It touches you first, perhaps, through memory. You are in the country church where you attended as a child. Placed in a diminishing community it has had no way to balance its losses by death and removal, and you observe great changes. The pew in front of you is empty; in the next sits one old man; beyond him a gray-haired lady in black sits alone. Then you observe a little family of three or four, and then a chill expanse of several empty pews. So it is all over the ancient meeting-house. Yet you do not feel lonely there. Memory comes to enrich your worship, and you seem to see in every pew the dear faces that thronged it in the bright past. All that they did for you is in your heart now. All that they meant to your growing soul inspires your prayer to-day. The hard-featured auditorium glows with the beauty of these thronging memories. In case you are a stranger, and have never before entered that little congregation, let sympathy do for you the tender work of memory. If the church be an hundred years old you can be sure that you bow there with a choir invisible of them that in past years have found there what you are seeking to-day.

I am sure you will pardon my introducing here an illustration from the history of my own denomination, inasmuch as I recognize that similar narratives glorify the records of every denomination. In the sixteenth century there existed in the then powerful kingdom of Poland a considerable number of Unitarian churches, but those were days of religious persecution. The Roman Catholic government of that land decided to blot out its Unitarianism, and did so by legislation which compelled every Unitarian to renounce his faith, or remove from the

country, or lose his life. The majority surrendered and joined the dominant church. A few congregations fled and joined their fellow-believers in Hungary, where their descendants remain Unitarians to this day. And one small congregation escaped into Prussia. There they were allowed to build homes and a church under the stern restriction that they should receive no new members save such as were born into their own families. Under that ruling they decreased in number until at last there were left but three old men. Every Sunday they went to worship in their church of precious memories. Soon only two formed the congregation; and finally one was left alone. Every Sunday he opened his church, and there worshipped God, alone with his memories and his faith and his vision of eternal life.

Clearly there was something more than tender memory in the call of his church to that old man. Clearly there is more in it for to-day and for you. When you have come into the church, you find there springing up in your hearts thoughts and dreams and prayers which give you comfort concerning the troubles of your life. You receive suggestions from many different sources which give you knowledge of the principles on which your life should be founded and by which it ought to be commanded. High thoughts are prevalent there. From Bible or minister or choir or the voice of a friend, from the printed service or hymn, you catch the inspirations of many minds and hearts. You hear the best things that men have uttered in past years, the best that they can to-day express as they dwell in seriousness on the opportunities offered to every soul. You come within these sacred walls again and again, and every time something in the spirit of the place or something in the silence or the song of the congregation lifts up your heart. You take fresh courage. You feel loftier power flowing through your nature. You have renewed your allegiance to God, and with deepened conviction you know that, although you may have wandered from him in days that are past beyond recall, although you may have forgotten him for a little while, yet he has not forgotten you. So in all penitence and love and devotion you bring your heart back to him.

Still the high appeal sounds on. Looking up you see emblazoned on the sacred walls, "Hear, and your soul shall live," and you meditate upon that for the good of your soul. You hear the preacher say, "Repent ye, for the kingdom of heaven is at hand." You believe that he speaks with authority,

and you know what it means to repent; but perhaps you wonder what it means to have the kingdom of heaven at hand. If it is near, and if it can be helped by loyal men and women, we wish to help it in, to help broaden it, and to rise up with it. We are here to-night because we wish to have it said again with power unto the United States and unto Mexico and unto all Europe, "Repent ye, for the kingdom of heaven is at hand."

Best gain of all, our answer to the insistent appeal of the church brings us into practical fellowship with Jesus, the foundation of the church and the heart of its message. We find him here revealed in the earnestness of human faces and in the beauty of holy lives.

With Jesus there enters into the appeal of the church the uplift of great beliefs which you are at liberty to accept as your own. It is true that the beliefs which the churches proclaim for the guidance of the world differ widely, often fundamentally. But at least they are all sincere. With glorious intensity each church enunciates its doctrines, and all for the good of your soul. Whether you agree with the teachings of this church or with that, or in case you agree with none, you must at least accord grave sincerity to them all. They are trying to serve you. Remember this always and you will be more patient with the differences in doctrine. Often, indeed, rival doctrines are but diverse ways of expressing the same truth. Thought finds expression in many languages. If you understand but one, seek the books that are printed in your native tongue. But remember that they will tell you nothing that is concealed from the reader of German or Russian. So among the diversified sects there must be one that speaks to you more clearly than the others can, and therefore will seem to you, to have more truth than they. To that church you are summoned. It has blazed for you the way of life. Give it heed.

We are concerned most, however, with the convictions that are the vital word of all the churches. The most stirring appeal of the church lies in those beliefs that are too mighty to be shut within the bounds of any sect. All the churches are to-day sounding the inspiring note of the real presence of the living God—in our world, in our streets, in our temples, in our hearts. We are called unto trust in this perfect source of strength. We are offered peace through such contact with the love of God. All the churches are reiterating the Law of Brotherhood. We are charged to look upon

every being as our brother, and to deal with his needs as if they were our own. The churches would arouse in the hearts of all a magnificent passion for morality, a torrent of victory over all selfishness, a willingness to serve that shall make one's career a sparkling and satisfying thing like the daily light of the sun. The churches proffer salvation to all,—salvation from whatever is unworthy within; salvation from all the sorrows and evils of the present; and access to the brighter and happier days that are to be. With all this the Church Universal urges us to appreciate the life eternal. "Be not disheartened," the churches cry. "There will be time for repentance to produce its perfect work. There will be time for the building up of character. There will be eternal time wherein to find wisdom, wherein to gain cheeriness, wherein to learn to be patient in the working with God."

The churches say to every man: Do your own thinking, but think. Think about God and the soul and its destiny. Think about the conditions of the world and your brothers everywhere. Think what you can do to remedy bad conditions, and so by your thought make your life a power for good. The church everywhere, this church in particular, is offering you to-day peace in the midst of all uncertainties and difficulties,—peace which springs from high endeavor; peace from the recognition that none need fall short in knowledge, nor be cramped, harassed, or delayed beyond endurance by material things; peace through a beautiful faith in God; the peace, in short, which passeth understanding. Time will be given you. There is opportunity to come, and whosoever will be strong and persistent shall move on with God to the large achievements of a perfect success.

So with lavish variety in doctrine and ritual religion charges all souls: "Forget your weakness and narrowness and the cramped conditions of earth. Put away your sins and whatever thing there is that shuts your heart apart from human need. Forget your pride and selfishness. Learn to live more nobly. Make life deeper and sweeter and thus become builders in the kingdom of God." All this, O friend or stranger, is the call of Christ to the human nature in you. In your heart you need and desire to pray. Lo! here all things inspire you to prayer. You most earnestly desire to develop a nobler life. Listen here to the proclamation of the eternal laws of the perfect life. You long to be like Jesus in your heart. Here through his disciples his heart beats loyally for you. With

heart and mind and strength and soul you would find God. Then why so slow in appreciating that here for an hundred or a thousand years men have succeeded in finding him?

To that which is most vital and enduring in you—to your soul, the immortal self of you—the church keeps on appealing until you happily yield. God be praised for the tenderness and the grandeur of the call. God be thanked that so great a company has made brave answer, that

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light."

But come you, O stranger, though last of all. The appeal of this and every church is sounding unto you.

—Charles E. St. John.

THE STILL HOUR.

SHORT PRAYERS.

O God, the Father of lights, with whom is no variableness nor shadow of turning; from whom cometh down every good and perfect gift; we ask of thee wisdom, who givest to all men liberally.

We would ask, O God, in faith, nothing wavering; believing that, if we draw nigh to thee, thou wilt draw nigh to us.

O Almighty God, who canst not be tempted with evil, neither canst tempt any man; we confess that we are drawn away by our own lusts and enticed; but we beseech thee, O our Father, who art very pitiful and of tender mercy, who dost resist the proud, but givest grace to the humble, to hear the prayer of faith and raise us up.

If we have committed sins, may they be forgiven us. If we have known to do good and done it not; if we have been hearers of the word, and not doers also, deceiving our own selves; forgive us, O God, and save us.

THOUGHTS FOR THE STILL HOUR.

Lord Jesus, come; for here
Our path through wilds is laid;
We watch as for the day-spring near,
Amid the breaking shade.

Lord Jesus, come; for hosts
Meet on the battle plain;
The patriot mourns, the tyrant boasts,
And tears are shed like rain.

Hark! herald voices near,
Lead on thy happier day;
Come, Lord, and our hosannas hear;
We wait to strew thy way.

Come, as in days of old,
With words of grace and power;
Gather us all within thy fold,
And never leave us more.

—H. Martineau.

Christ comes in the great events of history which contribute to the progress of the human race.

When Jerusalem was compassed with armies, and at last the holy place, so wonderful in its majestic beauty, was wrapped in flames,—that was a coming of Christ. For out of the midst of those horrors came a new and better day. The disciples of Jesus, driven from Judea, went everywhere preaching the word. Christianity, instead of continuing a Jewish sect, was transformed into the religion of the world.

So, when the barbarians, pouring down on the Roman Empire, seemed about to destroy the civilization of the past, treading with ruthless feet on literature, art, knowledge, it, nevertheless, was another coming of Christ. For then the old worn-out races and institutions gave way, and the new history began.

When our Civil War came, amid its horrors there came also an end to that evil which was itself a perpetual war. With the end of slavery, with the beginning of a real union of these States, a new epoch came in the life of the world, in the progress of humanity.

Mankind still marches forward through evil into a higher good, through war to a deeper peace, through sin to a better salvation.

It advances through tempests, earthquakes, and fiery outbursts of evil, hearing at last the still, small voice of a divine faith and love.

Therefore, do not ask, When is Christ coming and when is he to appear? Christ is here now, if you will open your soul to him. He is not hidden, nor afar off. Whenever you will try to do your duty, trusting in God; whenever you will help and comfort any weary soul; whenever you will forgive those whom you think have injured you, and do good to those who treat you with seeming scorn; when you will put out of your heart

envy and low ambition, poor vanity, self-conceit, and give yourself to what is generous, true, and lovely,—you will discover that Christ has already come; for his hour cometh always, and is now.

Thou comest, O my Master,
Mid shock of fire and steel,
In trouble and disaster,
To soothe and save and heal.
For thou art always nearest
When we are most alone,
And thy dear love is dearest
When other loves are flown.
When hearts are sick with sorrow,
When souls are torn by sin,
Then shines the better morrow,
Then dawns the peace within.

—James Freeman Clarke.

THE BOOK AND MAGAZINE CLUB.

Send all offers and requests for this department to Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking "Shall I send such a book to such a person?" before sending it, else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you have sent it. When you receive more requests than you can meet, send these to the Book Club to be printed here.

OFFERS.

The Cambridge Cheerful Letter Committee offers the following books. Address Miss Helen L. Bayley, 399 Broadway, Cambridge, Mass.: "One Hundred Years of Peace," Lodge; "The Freedom of Life," Call; "The House of Quiet," A. C. Benson; "A History of Rome," Leighton; "God and the Soul," R. Armstrong; "Around the World with a King," Armstrong; "Japanese Girls and Women," Bacon; "The Crisis," Churchill; "Old Boston Boys and the Games They Played," Lovett; "Soldiers of Fortune," Davis; "Soldiers Three," Kipling; "The Princess Sophia," E. F. Benson; "The End of a Song," Marks; "The Master of the Inn," Herrick; "Evangeline," Longfellow.

Brighton Branch offers the following. Address Miss Carrie L. Murdock, 320 Allston Street, Boulevard Station, Brighton, Mass.: "Life and Words of Christ," Cunningham Geike, D.D.; "Out of the Woods," George P. Fisher; "Gems," compiled by Mary E. Vibbert; "Frithiof Nansen: His Life and Explorations," "Jumbo," Blackwood; "Olympian Nights," Bangs; "Letitia," Martin; "The Story of Garfield: Farmboy, Soldier, and President," W. G. Rutherford; "Chatwit, The Man-Talk Bird," Michela; "Katrina, her Life and Mine in a Poem," J. C. Holland; "Wild-Flower Sonnets,"

Emily Shaw Forman; "Hand in Hand, Verses by a Mother and Daughter"; *Ladies' Home Journal*, 1912-13; *Cosmopolitan*, 1913-14; *Harper's*, 1913; *Scribner's*, 1913; *Pictorial Review*, 1914.

Miss L. Freeman Clarke, 91 Mt. Vernon Street, Boston, Mass., offers a book of quotations from Mr. Tilden's Lent services. She has several copies of this book, and will gladly give it to any one that would appreciate it. Ministers will have the first choice.

REQUESTS.

Those who write to us for the first time must send the name and address of a minister as a reference. Without that the request will not be printed.

1. I extend thanks for the literature that I have received from the Cheerful Letter Exchange, which has been enjoyed by those to whom I have given it as well as by myself. I teach in the public schools in rural parts of Virginia, and have pupils who have few advantages and comparatively nothing to read. I shall be glad to have literature again sent to me. I shall appreciate and can apply to my needs any good books or reading matter. I also desire two or three dictionaries for High School work; some Testaments or Bibles, and elementary music and drawing books; some children's papers, and current copies of a good fashion magazine, and "The House Beautiful." Address Miss Sue Hardie, Nowlin's Mill, Franklin County, Virginia.

2. Will you please send me reading, as I get very lonely? My husband works at a saw-mill, and is away all day; and after my work is done I want something to read; but we are too poor to buy it, as my husband makes barely enough to feed us and pay house-rent. I have two little girls,—Ethel, three years, and baby Alice Elizabeth, six months old. I would go out and work, but cannot leave my little ones. I should greatly appreciate a Bible, or any other good reading. A few story books to amuse little Ethel would be greatly appreciated. I do want a correspondent so much. My minister's address is Rev. L. L. Smith, Ansonville, North Carolina. Mrs. Jack Lefler, Ansonville, North Carolina.

3. For many years I have been more or less in communication with friends of the Cheerful Letter Exchange, and receiving much good, and still hungry for more. I should be very thankful if some one could send me

"Romola" by George Eliot, and "The New-comes" by Thackeray. The library of our town was burned two years ago. I do not know if it is in order to ask for books for such a cause. But if a few books of standard fiction could be sent to make up for some of the deficit, our librarian and city clerk would esteem them greatly. Charles C. Weatherwax is our librarian. His address is the same as mine. (Mrs.) Amilda F. Edwards, Placeville, California.

4. It has been a long time since I wrote to you, so I decided to write and ask you good people for some more reading matter, such as good books, papers, Christmas cards, etc. I have three small children and four step-children; they all like books and any other reading matter. So I should be glad if you would publish my letter in the *Cheerful Letter*. I should like to correspond with some one. (Mrs.) C. D. Smith, Campbell, North Carolina.

5. As I have not much reading, I should be glad of some good books or other reading for myself, as I am very lonely. My husband is away from home most of the time. Any good reading will be appreciated, also the *Cheerful Letter*. Minister, W. E. Elgin, Elamsville, Virginia. A lonely friend here in the mountains, (Mrs.) M. T. Lackey, Elamsville, Virginia. R. F. D. 1.

6. *Pictorial Review* for 1914 and 1915 is asked for, and any other reading, by Mrs. L. Burdick, Packwaukee, Wisconsin.

7. Will you please send me three New Testaments? And any other good books for children would be appreciated. I should appreciate a good book or two myself to read, and would pass it on to others. (Mrs.) H. M. Gillis, Stovall, North Carolina.

8. This is to thank all members of The Cheerful Letter club for past favors, and I should be pleased to get some more reading. Would like to get *Pearson's Magazine* for December, 1914, or any other reading that would be interesting,—*Cosmopolitan* and *McClure's*. (Mrs.) Isabell Bailey, Rose, Kansas. R. R. 2.

9. Melvin W. Kline, Blaine Street, Steven's Point, Wisconsin, a boy of fourteen, will be glad of suitable reading. He has a sister twelve, and a small brother of six.

10. Here I come again, thanking all who have been so kind as to send me reading

during the past year. I hope to be still remembered. Any good story books would be very much appreciated. Wishing everybody good health and happiness for the New Year, I am, Mrs. John Henderson, Sandidges, Virginia. R. F. D. 2.

11. Mrs. Lizzie Town, Buffalo, Kansas, R. D. 2, thanks those who have remembered her with reading the past year and asks for "Swiss Family Robinson" and "Lamp-lighter."

12. I come again asking for reading,—any kind of magazines or papers, or story books for young or old. I have a travelling library, just a small box of books which I have had nearly one year. Please tell me where to send them. Will some one please send Mrs. Stella Helm, Kaufman, Texas, R. 5, some magazines and papers? She is alone nearly all of the time with one small child, and gets very lonely. My address now is Mrs. Ada V. Warren, Forreston, Texas. R. 1.

13. Mrs. L. J. Haynes, Sanville, Henry County, R. F. D. 1, Virginia, asks for reading for herself and husband, who is a cripple.

14. Mrs. Flora Helms, Marshville, R. F. D. 2, North Carolina, a mother of eight children from ten years to nine months, will be grateful for anything helpful or amusing for them.

15. Mrs. F. C. Gale, R. F. D. 1, Peachland, North Carolina, asks for a Bible with large print.

16. Annie Deal, Stuart, Virginia, R. F. D. 5, Box 23, a girl of fourteen, would like cards and reading.

17. Mrs. Agnes Cagle, Ansonville, North Carolina, Box 282, asks for *Ladies' Home Journal*, "Grimm's Fairy Tales." Her little girl Kate will be five years old on February 6. She will be glad to receive cards on that date.

Will any one corresponding with or sending literature to Martha Swaringee, Albe-marle, North Carolina, please communicate with Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass., before continuing?

REMOVED.

Mrs. Albert Owen from Danbury to Sandy Level, Virginia.

THE MOTHERS' COUNCIL.

WHAT ROOSEVELT SAID TO THE BOYS.

The following is an extract of a speech made by Colonel Roosevelt before the Hull House Boy Scouts, on the occasion of a visit made to Chicago a few years ago.

"It seems to me that you boys of the Boy Scouts Brigade show the true principles of our American life in your organization; namely, the cultivation of manly virtues, strength and courage, and the use of these for others' well-being. When you grow up, I wish that you boys would remember that the same evil which is shown in an unrighteous war is shown by every boy who is cruel to the weak. Such a boy fails to understand the true principles underlying American citizenship. I want you to be manly. Do not encourage evil-doing by submitting to it. Be strong, but use your strength to help lift up the weak and the oppressed, and be ashamed to abuse those who are not as strong as you are.

"Scouts! Have the virtues of the pioneers. Show the virtues which Lincoln and Washington showed, and manifest these in your own home and to all the outside world. This is an important point,—this showing of the manly virtues at home. Act so that your mothers and sisters will want you around and will not wish you out of the house; and, if you do not treat your wives well when you are grown up, you have not got the right idea of citizenship.

"I am here to learn and not to teach. I want to learn from the work that is being done among you boys, and I hope that it may be duplicated everywhere in the great cities of our country. You boys are teaching me something, you are helping me to see the solution of great social problems in our country. What you are doing helps your neighbors, and by neighbors I mean really every one in America and, indeed, in the whole world.

"Each boy must feel that he is expected to earn his own living. If you are on the baseball nine, you know that every man on the team is supposed to pull his share of the load in the game, and the same is true in a corps of scouts. When you are grown, you must earn a livelihood for yourself and those dependent on you. But this is only half. The other half is that you must help others. And remember, boys, that no one can really help himself who does not help others.

"War is a terrible thing; but, if you must fight, do not be vindictive and full of hatred in your fighting. Washington and Lincoln carried to successful conclusions great wars,

but nothing is more remarkable than their lack of hatred. Lincoln in all his career never used an expression which was intended to arouse the hatred of the enemy, and I hope that you boys may have the spirit of Washington and Lincoln. As you grow up, strive to make others better, and in looking for leaders in life do not follow after any leader who shows hatred. If you see other men who have beliefs different from yours and who are fighting on the opposite side, remember that there is lots of human nature in humanity: strive to get the other man's viewpoint and strive to have him get your viewpoint, but do not hate those who oppose you.

"One of the great problems which we face to-day is how to get a better chance to earn a living. As I have said, you boys must understand that you will be expected to earn a living for yourself and those dependent on you. There are many reforms which must be brought about, and I am ready to join heart and hand with any one who will better the conditions of living, and make it easier to earn an honest living—on one condition; namely, that that person will not act in a spirit of hatred toward any one else."—*The Continent*.

NATURAL HISTORY.

CATS AND BIRDS.

The annual report of the Audubon Society has been sent to this office, and again a warning is given not to allow cats to multiply, particularly in the country, as they are said to destroy so many birds. This warning is needed, though not entirely because of the birds, as I am sure the number of birds cats destroy has been greatly exaggerated. There are other reasons beside birds why cats should not be allowed to multiply so rapidly, and there are other reasons beside cats why the birds do not multiply as fast as they should.

As I write this article, within an hour an eye-witness has told me that she saw in a neighboring woods two little girls, the eldest apparently about eight or nine years of age, going out of the woods carrying a birds' nest in which were four little blue eggs just warm from the mother's breast. The young woman who saw this robbery tried to make the children carry the nest back where they stole it from, but without success. She should have used something more than argument when that failed, but she did not. This robbery of birds' nests by the boys and even the girls is too common, and makes in the course of a

summer a great difference in the number of birds. It also shows the great need of humane education in the schools.

Everywhere men are cutting down the trees, the birds' places of refuge. They seem to cut them down in pure wantonness of destruction, and the injury this slaughter of the trees does to bird life, and to human life, we can hardly estimate. The White Mountains are being ruined, while near our cities in some places hardly a tree is permitted to live to shade the long, hot, and dusty roads that might easily be made and kept so comfortable and so beautiful with rows of trees on either side.

But the Audubon Society hardly touches upon these evils or upon the greatest reason of all why birds have diminished, which is the continued fashion of wearing feathers in hats. Indeed, they countenance this fashion by allowing their members to wear what the milliner protests are the feathers of game birds and fowls, though it stands to reason that as long as quills and feathers continue to be fashionable, men who can gain a living by procuring such barbarous decorations will kill such birds as they can find without discrimination.

If the Audubon societies would bend their energies towards making any kind of a feather decoration unpopular, I will venture to say that a great difference would be seen in a comparatively short time in the number of birds, and they would accomplish a far greater work for saving birds than by trying to eliminate the useful, interesting cat.

We do not need feather ornaments on hats. We do need the cat. It is a curious fact that in some of the attacks made upon poor pussy it is represented that cats are utterly useless. In one breath, as it were, it has been affirmed that they are great hunters and kill many birds, and again,—they are lazy and do not catch rats or mice, a statement so evidently one-sided that no one who has any knowledge of cats would consider it for a moment.—*Our Fourfooted Friends*.

BIOGRAPHY.

LA FAYETTE.

At this juncture, the news reached France of the evacuation of New York, the loss of Fort Washington, the calamitous retreat through New Jersey, and the other disasters of the campaign of 1776. The friends of America, in France, were in despair. The tidings, bad in themselves, were greatly exaggerated in the British gazettes. The plan of sending an armed vessel with munitions was abandoned. The cause, always

doubtful, was now pronounced desperate; and La Fayette was urged by all who were privy to his project, to give up an enterprise so wild and hopeless. Even our commissioners—Deane, Franklin, and Arthur Lee—told him they could not in conscience urge him to proceed. His answer was, "My zeal and love of liberty have perhaps hitherto been the prevailing motive with me, but I now see a chance of usefulness which I had not anticipated. These supplies, I know, are greatly wanted by Congress. I have money; I will purchase a vessel to convey them to America, and in this vessel my companions and myself will take passage."

In pursuance of the generous purpose thus conceived, the secretary of the Count de Broglie was employed by La Fayette to purchase and fit out a vessel at Bordeaux; and while these preparations were in train, with a view of diverting suspicion from his movements, and passing the tedious interval of delay, he made a visit, with a relative, to his kinsman, the Marquis of Noailles, then the French ambassador in London. During their stay in Great Britain they were treated with kindness by the king and persons of rank; but having, after a lapse of three weeks, learned that his vessel was ready at Bordeaux, La Fayette suddenly returned to France. His visit was of service to the youthful adventurer, in furnishing him an opportunity to improve himself in the English language; but, beyond this, a nice sense of honor forbade him from making use of the opportunity it afforded for obtaining military information that could be of utility to the American army. So far did he carry this scruple, that he declined visiting the naval establishments at Portsmouth.

On his return to France, he did not even visit Paris; but after three days spent at Passy, the residence of Dr. Franklin, he hastened to Bordeaux. Arriving at this place, he found that his vessel was not yet ready; and had the still greater mortification to learn that the spies of the British ambassador had penetrated his designs, and made them known to the family of La Fayette, and to the king, from whom an order for his arrest was daily expected. Unprepared as his ship was, he instantly sailed in her to Passage, the nearest port in Spain, where he proposed to wait for the vessel's papers. Scarcely had he arrived in that harbor, when he was encountered by two officers, with letters from his family, and from the ministry, and a royal order, directing him to join his father-in-law at Marseilles. The letter from the ministers

reprimanded him for violating his oath of allegiance, and failing in his duty to his king. La Fayette, in some of his letters to his friends about court, replied to this remark that the ministry might chide him with failing in his duty to the king when they learned to discharge theirs to the people. His family censured him for his desertion of his domestic duties; but his heroic wife, instead of joining in the reproach, shared his enthusiasm and encouraged his enterprise.

He was obliged to return with the officers to Bordeaux, and report himself to the commandant. While there, and engaged in communication with his family and the court, in explanation and defence of his conduct, he learned from a friend at Paris that a positive prohibition of his departure might be expected from the king. No further time was to be lost, and no middle course pursued. He feigned a willingness to yield to the wishes of his family, and started as for Marseilles, with one of the officers who was to accompany him to America. Scarcely had they left the city of Bordeaux, when he assumed the dress of a courier, mounted a horse and rode forward to procure relays. They soon quitted the road to Marseilles, and struck into that which leads to Spain. On reaching Bayonne, they were detained two or three hours. While the companion of La Fayette was employed in some important commission in the city, he himself lay on the straw in the stable. At St. Jean de Luz, he was recognized by the daughter of the person who kept the post house; she had observed him a few days before, as he passed from Spain to Bordeaux. Perceiving that he was discovered, and not daring to speak to her, he made her a signal to keep silence. She complied with the intimation; and when, shortly after he had passed on, his pursuers came up, she gave them an answer which baffled their penetration and enabled La Fayette to escape into Spain. He was instantly on board his ship and at sea, with eleven officers in his train, and accompanied also by the Baron de Kalb.

—From "*Lives of Benefactors*"

(To be continued.)

LINCOLN AND WASHINGTON.

By a habit well established, the American people speak in the same breath of Washington and Lincoln,—of Washington and Lincoln if their thoughts are tracing the history of the nation from the beginning, or Lincoln and Washington if their thoughts are running back over the past. That is a fortunate nation which sees one man of the moral stature

of George Washington pass off the stage of public life while another of equal moral value and even greater fame is just about to take his place. Circumstances favored both of these men so far as their prominence among heroes of world-wide fame is concerned, because the record of each one is coincident with the record of the nation: the one, the first man, assisted at the birth of the Republic, the second at its rescue and re-establishment. The time is ripe for another national leader and savior, and many believe that he has already appeared. Into that question, however, we will not enter.

We cannot too often remind ourselves that the qualities which made Washington and Lincoln worthy of their fame were utterly commonplace and such as are to be found in the moral and mental outfit of any respectable patriot. The only difference between them and their contemporaries and successors was that these commonplace qualities were raised not to their highest power, indeed, but to a very high degree of excellence and adaptability. The qualities without which they would not have been great, had they possessed all the resources of military genius and statesmanship, were such ordinary traits as common sense, common honesty, an unselfish regard for popular rights, a thoroughgoing devotion to the interests and service of the nation, and a desire to know the things that were true and right in order that they might become the guides of life.

We cannot think of either of these men as looking for opportunities to make gain as the reward of services or even as accepting the opportunities which lay thick about them of enriching themselves without wrongdoing of any kind. When we think of Washington serving his country without a salary and Lincoln doing his duty, indifferent to the dreams of avarice which filled the minds of his neighbors and contemporaries, some modern successful men look very small in comparison.

The American nation needed these two shining examples of disinterested virtue and patriotism, to be recalled as the years and the generations pass, and serve as standards by which to measure the mental stature and test the moral quality of the men who figure largely in current topics and the news of the day. We can be dazzled for a time, we can be deceived by shams and shows; but in the long run the people know a man when they see him, and they give him credit and honor which they refuse to the most urgent demands of the successful men who have thought first of their own aggrandizement and the increase of their own fortunes, and after that have

given some thought to the welfare of their fellow-men.

As a people, no doubt, we are still boastful, avaricious, and easily beguiled by men and women of fair speech and ardent protestations of good will for those whom they serve or swindle as the opportunity seems to demand; but the heart of the nation is sound, and more and more turns towards the things which are lovely and of good report, whether in religion, in social life, in business, or in politics. To no two men will more credit be due when the American people come to their own than to these whom we celebrate. Their ideals demand of us that we shall be honorable, magnanimous, and devoted to everything that concerns the welfare of the human race. They demand of us that we do justice at home to the emancipated slaves, to the half-enslaved lower section of the working population, black and white, to the toilers in mills and mines, to the women and children everywhere. They demand of us in our national relations the uttermost good will and service to our neighbors North and South, and across the seas fair dealing, generous help, and the defence, everywhere that our influence is known and felt, of those who are struggling towards the light of a better day of civilization.

Washington represents all that is dignified, ceremonial, and august in the nature and forms of our simple republicanism, while Lincoln represents that lower stratum of the national life in which are embedded the seeds which we have inherited from past ages of human endeavor and achievement and which are always ready, given favoring conditions, to spring up into the nobler forms of human life. They blunder greatly who invent myths to show that Lincoln and his mother were not of the common sort. It should be the pride and glory of our nation that out of the very mud in which, as it was contemptuously said, the sills of our Northern life were laid, the noblest traits are ready in germ to be brought out and prove by shining examples that in our national life there is nothing so common and unclean that it may not in time be put to the highest uses.

“Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.”

Give bread to a stranger in the name of the universal brotherhood which binds all men together under the common Father of Nature.
—*Quintilian.*

V. FAMOUS AMERICANS.—1. Chester A. Arthur. 2. Henry Clay. 3. Joseph B. Foraker. 4. Philander C. Knox. 5. Anthony Wayne.

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